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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIV. CHICAGO, OCTOBER 13, 1904. NUMBER 7

A SUMMER IN THE SILENCE OF THE HILLS.

Buck Hill Falls.

A summer in the Silence of the Hills!
Green waves of wilderness around us lay,
Billows of sparkling forest, where by day
Cloud-shadows moved and paused and loitered on,
Until the brooding Twilight made all shadows one.

Cresting the hill our red-roofed Home uprose;
The leafly paths wound in and out the trees
That, nest-like, hid sweet cottage privacies;
Far down, the leaping streamlet lit the glen,
And sang its "Auld lang syne" to ease the cares of men.

Nor these afar. Along the leagues we spake;
The trains like shuttles knit; into our hand
Daily dropt love and tears from every land;
And God! how clear across our hush the roar
At dawn, at noon, at eve,—those guns on China's shore!

Our comrades there, Friends of the Quiet Way,
The Simple Life, who greet with pronoun quaint
We world-folk save for prayer and holy saint;
Who listen to their soul on First-day morn
For the still Voice of God, and hear the Word fresh-born.

Good grey-heads many; faces of seasoned calm;
Eyes that when young, in our sad history,
Had watched on dim subways of liberty
For dusky fugitives; and feet, not few,
Pickets of peace to-day in friendless causes new.

Dear mother-brows, life-tried and sorrow-wise;
Quick, busy men, in weekly ebb and flow;
A charm of bright-faced girls, a rosy blow,
In glancing games with merry-hearted boys;
With all the little children's blessed, bubbling noise.

And one who found the daffodils a-dance,
And gardened them forever in a song,
Was with us everywhere the summer long;
Lover of hermit rills and mountain moods,
And austere hearts of shepherds in high solitudes,—

The Poet of plain living and high thought:
As in the English lake beside his doors
He saw his hills, so in his verse lay ours.
Threefold the summer spell, threefold its grace,
A rounding harmony of Poet, People, Place.

A summer in the Silence of the Hills,
And now to be a silence in the breast;
Still will its shadows glide, its twilight rest,
The sparkle of the forest hold its gleam,
And unforgotten faces light some happy dream.

Rochester, N. Y., Sept., 1904. —*W. C. Gannett.*
—*From Friends' Intelligencer.*

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIV. THURSDAY, OCTOBER 13, 1904. NUMBER 7

O God, from whom all blessings descend, whom the storm and the thunder obey, preserve us from error; deign to inform our minds; attach us to that eternal reason by which thou art guided and supported in the government of the world; that, being ourselves honored, we may also honor thee, as becomes feeble and mortal beings, by celebrating thy works in an uninterrupted hymn; for neither the inhabitant of earth nor the inhabitant of heaven can be engaged in a service more noble than that of celebrating the divine mind which presides over nature.— *Hymn of Cleanthes (about 210 B. C.).*

A newsboys' ordinance in the city of Newark, N. J., provides that there shall be no selling of newspapers by children under the age of fourteen between the hours of nine in the morning and three in the afternoon. The ordinance is intended to protect the school age. It will be interesting to know how it works. The law is discussed in *Charities*, September 24, 1904.

A "Francis David Society" has recently been organized at Buda Pesth. This is the new missionary tool of the Hungarian Unitarians which still numbers some hundred societies, largely supported, the *Christian Register* says, by farmers and villagers. Francis David lived, worked, suffered and died for the cause of rational Christianity in the last half of the sixteenth century, and in that far away corner of the modern world the Unitarian faith has flourished from that day to this. A candle of the spirit throws its rays far into time as into space.

We print on our front page this week Mr. Gannett's after-vacation greeting to his people which, as becomes a poet, falls into gracious meter. The poet who companioned him during the summer is to inspire the winter's work. His Wordsworth program for his study classes this winter is a model of careful discrimination; it is a wise guide through the serene Wordsworth country; itself a little classic analysis of a great classic. In his church the great Peace Congress at Boston was echoed with a beautiful Sunday service, in which the words of the Declaration of Independence, and those of Washington and Lincoln and great Bible passages are interwoven with great choral strains and Hosmer's exquisite hymn, "O beautiful, my country." Are all the preachers alive to their opportunities and obligations in regard to this matter? Are the churches of America echoing the great demand that was vocalized in Boston last week?

The courts of Massachusetts are called upon to decide what constitutes a charity in a peculiar way. The Park Board at Revere Beach, Boston, having ruled that certain amusements are illegal on Sunday except when the proceeds go to "charitable organizations," various organizations, such as the G. A. R. Post, Firemen Societies, Knights of Columbus, etc., have since gone into the Sunday amusement business for money's sake. Their rights have been challenged; the case may go to the supreme court. After the civil authorities have decided what constitutes a "charity" on Sunday, ecclesiastical courts may well take up the question and decide what constitutes piety on Sunday. By the way, we glean this article of news from the admirable little paper published in New York called *Charities*. Why should not some enterprising individual or society give us a little periodical edited with equal skill and inclusiveness and entitled "Pieties"?

Was our optimistic exchange, the *Christian Register*, right when in its editorial columns of recent date it speaks of "a reaction the world over against republicanism and the assertion of equal rights of all men?" This is a startling sentence, but it offers in evidence the fact that in England "there is a distinct tendency to doubt if not to deny the right of the black races in Africa to independence, self-government and equality with white men." It is true the slave trade is forbidden, but "the word 'humanitarian' heard in the days of the reformers in the middle of the last century is rarely heard." It further adds that "the cry now is, We must rule the lower races for their own good and must maintain our supremacy for the good of the world." We fear our exchange is right; it has happily stated the very soul of jingoism. It assumes that the superiority of the white races is a guaranteed fact for all ages and that with this superiority goes the right to command the service of, aye, to hold in subjection less favored peoples. However significant present facts may be that point to this superiority, the student of history in its long periods hesitates to dogmatize concerning the superiority of races and the domination of nations.

We did not realize when we penned our note of a week ago concerning Mr. Greeley, the author of the graphic "Memories of a Great Fire," that we were to be summoned so soon to the happy celebration of the anniversary we anticipated. "Well along towards the eighties," we wrote. Sure enough! within a week of it. Last Sunday his friends gathered to congratulate the young man of eighty, so young, still alert to the signs of the times, awake to the pleasures of life, leading his French class with the enthusiasm of a boy and keeping tab on the civic and religious progress of the community and city. It is safe to say that Mr. Greeley has established more "lines" and fixed more "grades" than any other man in Chicago. No one can measure his contribution to the material prosperity of Chicago,

but still greater has been his contribution to the cheer, the spiritual elasticity and intellectual virility of the town. Boston made a great contribution to Chicago when it sent "Sam" Greeley, the young engineer, and the most valuable thing that he brought with him was his smile, in which there was neither guile nor gloom. S. S. Greeley is never below par. May he round out his one hundred years.

The Forty-ninth annual report of the Madison Public schools is before us, an attractive pamphlet of 130 pages, full of interesting material to the friend of public school education on the outside as well as on the inside of the teaching profession. We are glad to see that the Penny Savings Fund is a part of the machinery of the school. The account shows $2,623.06 on deposit, while $1,394.65 has been withdrawn during the year; all this at an expense of only $33.50. The agent reports branches in all the city schools and adds that "the measure of the success of the plan depends almost entirely on the teachers. In those schools where the teachers have shown most interest, returns have been the largest. Those teachers who have taken up the work in earnest and in whose rooms the work has been successful, have not found the work burdensome or disagreeable." It is ever thus; the reward is to the workers. One feature of the report has application to the public school work everywhere, and so we make room in another column for the report. The high school of Madison has what every high school should have,—a "Citizens' Visiting Committee," who in an unofficial way look over the ground and report defects and improvements. This committee consists of four gentlemen and three ladies who represent the leading citizens in the place. The entire report must carry weight in Madison and be of great value to the management. One part of the report is of general application,—that relating to "the high school fraternities and sororities," which is now a disturbing element in so many high schools. The opinion of the committee is so in accord with the position taken in these columns and, as we believe, with the better judgment of the leading educators everywhere, that we make room for the publication of that part of this report of the Citizens' Committee in another column and commend it to the careful reading, not only of parents and teachers, but of the bright high school boys and girls who may come within the reach of UNITY's pages.

UNITY rejoices in the frank courage and the intellectual ability displayed in a sermon preached last week by the Rev. W. H. Ramsay of the Unitarian church of Louisville, Ky. The sermon was preached in response to the general invitation of the Peace Congress Committee to all the ministers of America. Mr. Ramsay deplored the tendency of the United States towards the curse of militarism which it is the problem of civilization to get rid of. He called attention to the fact that our recent congress spent as much or more time in discussing questions affecting war, whether directly or indirectly, than it gave to any of the serious domestic problems that were pressing for solution. He called attention to the enormous sums that have been voted for increasing armaments, multiplying battle ships and displaying the trappings of war on sham battle fields, under the pretext that such was necessary in order to hold our own among the "Powers" of the world. In 1886, according to Mr. Ramsay, our naval budget was less than fifteen million dollars; today it is a hundred millions and the President of the Senate has recently declared that it would reach two hundred millions, which exceeds by fifteen millions the enormous navy expenses of Great Britain. This preacher pertinently asks "if any sensible man believes that our country is in the slightest danger by any foreign power, or any more so than it was twenty years ago when we had no navy to speak of." UNITY agrees with Mr. Ramsay in believing that the greatest danger to our country at this time lies in a policy of criminal aggression and bluster and the temptation to territorial aggrandizement which Gladstone once characterized as "the original sin of nations." The preacher rightly urged that this question is not one of party politics. The source of this movement lies much deeper. "The masses of the people have become intoxicated by the sentiments of a false patriotism;" it rests on a false conception of glory. "The true glory of a nation," said the speaker,

> "Lies not in the barbaric splendor of marching armies, nor in the multiplication of armored ships and implements of human slaughter, but rather in the strength and beauty of a splendid manhood and womanhood, in the multiplication of the opportunities and institutions which raise and bless mankind, in displaying to the nations the real glories of a peace-loving and peace-making republic, adorned by the lives of righteous, clean, self-controlled citizens who love their country because of the grand ideals for which she stands, and because they see in her the promise and potency of a moral and political greatness that shall make her the pattern and the programme for the nations of the world to follow."

The annual meeting of the New York State Conference of Religion will be held at Syracuse, N. Y., December 1 and 2, in accord with a cordial invitation from the ministry and the University professors of that city. This is the second time that the New York Conference has enjoyed the hospitalities, more or less direct, of a great educational institution. Its last meeting was at Ithaca and it was understood that many of the professors were in active co-operation with it. Is this a gleam of the better day? Does it point to the way out? President Harper of the University of Chicago, last Sunday in his annual sermon at the beginning of the academic year, took for his subject, "The University and its Relation to Religious Education," in which, according to the morning papers he said that "not a single religious problem of any importance has been solved by the theological seminaries of the United States in fifty years." He further calls attention to the fact that churches are too much occupied with denominational questions to direct their attention to these problems. He urges that the solution of these problems must come from our great universities; that no other institutions can undertake the work. We hope he is right when he says, "The universities are

beginning to realize they must furnish the religious training of the future." This is a tardy recognition of what we have for a long time tried to urge as the obvious fact. The course of procedure on the part of the university indicated by the Doctor is to work through lectures, correspondence and reading courses on biblical history, literature, religion, ethics and philosophy. President Harper urges the fact that the state universities are incapacitated from serving in this direction. He has hit upon what would seem to be the one great advantage of privately endowed universities. If once more they will become leaders in religious thought and dare speak out the obvious academic truth concerning the inadequacy and oftentimes the errancy of the training offered by the theological schools of the land and the consequent incapacity which often amounts to an imbecility on the part of their graduates; if, furthermore they will take advantage of their strategic positions and lead in the work of unifying the sects, retiring the obsolete differences and emphasizing the obvious harmonies, then we may indeed look for a renaissance of religious faith and fervor, a movement towards a new Catholicism that will be potent and satisfying to the soul. Are there no other "Seats of Learning" that will take up the suggestion already offered in New York by the institutions at Cornell and Syracuse and carry it further? Why should they not encourage academic conferences in the interest of religion as they do similar gatherings in the interest of the arts and the sciences? Why should not the theological schools themselves, so sharply criticized by Dr. Harper, bestir themselves and organize the conferences and congresses of religion that will face their problems, not from the standpoint of one denomination but of many, in other words, treat the great questions of Duty, Death and Destiny as academic and spiritual questions, not as sectarian and dogmatic questions?

Book-Making in Chicago.

It is no longer a source of much pride to the intelligent citizen of Chicago that it is the great butcher shop of America, that it handles more corn and kills more steers than any other city in the world, or even that it has the best ordered, most elegant and complete "Dry Goods Emporium" in the world. The intelligent citizen no longer boasts of Chicago's lake tonnage or railroad mileage, for he realizes that these represent not primarily the product of Chicago energy and intelligence, but rather the fertility and resources of the great Mississippi valley. Chicago is a receptacle into which these unparalleled resources are poured, and the citizens have been able to more or less wisely take care of them in transit.

All things considered, the material story of Chicago is not so wonderful as it is often thought, and does not redound so much to the credit of those whom circumstances, oftentimes beyond their own control, have placed at the delta of this mighty stream of material goods laden with the wash of the great inland basin that includes the better part of the continent with its rivers and inland seas.

The ultimate test of a city's vitality and power must be determined by tests imponderable. It is the intangible that abides; history is made up of imponderable forces. This is why the intelligent visitor to Chicago looks anxiously for its churches, its lecture halls, its schools, its libraries and book stores, and, these being found, is not satisfied with the money aggregations, for the forces that make Chicago a great center for the grocer's and jeweler's trades would not necessarily make it a great center for the book trade. The bulk of the commodity handled here may have no more spiritual significance than the figures that represent as much trade in potatoes or cheese. The quality of the book sold, the texture of the mind represented by the school, the spiritual power of the pulpit, the civic potency of the church,—these determine the quality of Chicago.

With these tests in mind, one cons anxiously the announcements that are issued periodically by the Chicago publishers.

The recent inspection of the outfit and recent output of the University of Chicago Press plant under the leadership of Mr. Miller, the managing head, was a most suggestive one. While the plan is not extensive measured by the great eastern book factories, it is sufficiently extensive to awaken admiration and hope. The quality of the outfit is so up to date that it even gives a thrill to one whose mind as well as fingers are somewhat stained by long and continuous contact with printers' ink. One forgets the annoyances and irritations that come from the printer's "devil" in inspecting the delicate machinery, the dainty fingered folders, the silent and dextrous stitchers, the human-like agility of the linotype machine, with which we were already acquainted, and the almost superhuman agility of the monotype machine, which we were permitted to study for the first time. So delicate and complicated are these contrivances that it takes one machine to prepare the material for another machine. The first prepares the "tape," which in this case is a continuous strip of paper, and which, by a system of keys similar to that of the typewriter, the operator punches full of delicate holes. This "tape," some four inches wide, is put into the other machine, which blows through these holes in such a way as to bring the matrices into the line that moulds the type and arranges them into lines and columns ready to be locked up and put through the press. Every page "composed" by these machines must necessarily be printed from the brand new types that were never used before and may never be used again. To the preacher, who must necessarily delight in symbols and symbolism, there is great sermon material in the triumphs of the monotype.

"Can you successfully compete with the eastern bookmakers, say the Riverside press in Boston or the Putnams or Macmillans in New York, in quality and workmanship?" we asked. Our guide made no answer, but invited inspection of some of the later outputs of that press, and they now lie before us, inviting judgment on the material as well as the workmanship.

Surely, the "Code of Hammurabi (*), edited by Robert Francis Harper, the scholarly brother of the financiering president, is not only a handsome but a sumptuous piece of book-making, presenting as it does in one hundred and fourteen plates a beautiful reproduction of the original cuneiform text. In one hundred and thirteen pages more it offers a transliteration on the one hand and a translation on the other, of the two hundred and eighty-two statutes that constitute this remarkable Code. These are accompanied by the necessary indices, glossary, list of proper names, and introduction. This now famous find of the old king of Babylon, who was so wise and biblical 2250 years B. C., a contemporary of Abraham if there was an Abraham, anticipating the alleged edicts of Moses by a thousand years, according to the common estimate, and fifteen hundred years or more, according to the critical estimate, has received here what would appear to be its final and adequate setting,—learned enough for the scholar, elegant enough for the collector, valuable and interesting to the popular reader.

Next we take up the massive work on "Matrimonial Institutions," (**) by George Eliot Howard of the University; three elegant volumes of nearly 500 pages each. This work is encyclopedic and, it would seem, is destined to become monumental, for one can hardly conceive the need of another scholar going over the same road to amass such a vast amount of material. A study of the table of contents of these three volumes is a revelation. Part I. contains an analysis of the literature and theories of primitive matrimonial institutions; Part II. treats of matrimonial institutions in England; Part III. of the matrimonial institutions of the United States.

The marriage and divorce question seems to have the floor at the religious conferences and conventicles this year. The pulpit and the press bristle with recommendations and suggestions. Perhaps a study of these three volumes would introduce an element of modesty on the part of those who would undertake to deal with the most subtle, fundamental and divine potency in human life. A life-lasting monogamy is unquestionably the end aimed at in nature, as it is the ideal of the human soul, but it has been a tangled and an entangling road over which the love that binds men and women together has traveled. That there is a law in it and for it no one can doubt, but it is equally certain that this law is not of human formation and that it cannot be codified by legislations beyond certain narrow limits. A study of these books forces the conclusion that the grewsome divorce records so much studied in these days are not the product of defective legislation so much as of imperfect living. The remedy is further back and lower down. Cancers cannot be cured by plasters or other local application. But experience shows that surgery sometimes prolongs life and restores the sufferer to a degree of health. There is little to be expected from this tirade against divorces and the assumption on the part of too many clergymen that by modifying the ecclesiastical rites and clerical customs they can change the conditions to any great degree. The remedy is further back. There are some things that are worse than divorce. Nature is patient with her children; Providence is not arbitrary; it grants the children of men more than one chance.

Our colleague, Mr. Boynton, of St. Paul, has already expressed his hearty word of appreciation and commendation of the second volume published by the Religious Education Society, Proceedings of the Second Convention at Philadelphia, all of which is gathered around the general topic of "The Bible in Practical Life" (***). We cannot resist the temptation to heartily commend the word of our associate, and are glad to say that this handsome volume of 640 pages comes from the Chicago University Press; enough to say that the workmanship is worthy of the matter.

Next we come upon these two little books that represent the latest output of the University Press,—the first two volumes in a series of books to be called "Constructive Bible Studies,"—pretty little books, well printed on nice paper. The first is an "Introduction to the Bible for Teachers and Children," (†) a manual for the use of Sunday-school and home, prepared by Miss Georgia Louise Chamberlain. Miss Chamberlain is a phenomenal Sunday-school worker in the Hyde Park Baptist church of Chicago, and, we suspect, the motive power of that elaborate combination entitled "The American Institute of Sacred Literature," which we commend in a recent issue. The second volume in the series at hand is entitled "Studies in the Gospel According to Mark," (†) and is preapred by Prof. E. D. Burton, of the University of Chicago. In this book the Gospel according to Mark is cleverly analyzed, the text being printed with attendant notes and questions.

From the standpoint of the present writer the best that can be said for these books is that they are good representatives of a poor type; they represent an obsolete or obsolescent method. These books represent what is doubtless a re-opened mine; they approach the task from the standpoint of modern criticism, but there is the old garbling, even when a decisive answer is possible and an apparent acceptance of ideas which are hardly compatible with the accepted conclusions of modern thought and biblical criticism. For instance, in the First Book the Genesis stories are treated in a way that will be unsatisfactory and aggravating, both to the rational student who regards them as belonging to the study of comparative mythology, and to him who believes that they are the veritable fragments of an infallible revelation and that they record events profoundly true. The handling of these stories is so slight and questions are so evaded that they cannot be satisfactory to child or to parent in many cases. In a skilful handling of the Jonah story, the great fish is unfortunately disposed of in the single sentence, "If the question

*The Code of Hammurabi. University of Chicago Press. Price $4.00 net.

**A History of Matrimonial Institutions. University of Chicago Press. Price $10.00 net.

***The Bible in Practical Life. University of Chicago Press. $2.00.

†Introduction to the Bible for Teachers and Children. University of Chicago Press. Price $1.00.

††Studies in the Gospel According to Mark. University of Chicago Press. Price $1.00.

arises as to the truth of the story of the great fish, call attention to the fact that this is only one of the miracles in the book." But suppose the child should say, "What then?" the teacher must go outside of this book for help. And Professor Burton in the second book, gets over or around the feeding of the five thousand in very much the same way. The value of a "denarius" (the penny) is given; the loaf is described; the grass is commented upon in verse 39, the obvious meaning of verse 41 is enlarged upon, but verses 42 and 43, containing the pith of the story and the tough knot, are passed over without a word. The baskets are illustrated on page 101, but there is no comment as to their contents.

This may seem ungracious criticism of books that are meant simply for primary work with children, but our regret lies in the fact that they are such. It is time our universities were giving us not only new methods but new matter on these lines. "Constructive Bible Studies" are needed, but the first two books in this series hardly justify the title. The work of destruction of pre-scientific conceptions and dogmatic assertions must go on a while longer before the truly constructive use of the Bible can begin.

But the University Press is not alone in commanding attention as a book-maker in Chicago. Witness the admirable and already somewhat famous little book by Frederick Starr on the "Ainu Group"§ at the St. Louis Exposition, and his "Readings from Modern Mexican Authors,"§§ many of which have already appeared in the pages of UNITY, and the recent numbers in the beautifully printed series of the Religion of Science Library by Dr. Paul Carus, the last being on Kant and Spencer,—all from the print shop of the Open Court Publishing Company, than which there is no more adventurous publishing house in America. The Open Court Publishing Company ventures on many lines; it seldom stops to ask whether a book will pay, but rather—"Is it needed; has it value?"

Another sample of Chicago book-making lies before up in the story of Robert Cavelier §§§ by William Dana Orcutt, published by A. C. McClurg, a story that did not need to depart much from fact in order to be exciting. The story is effectively illustrated in colors by Charlotte Weber, and altogether this romance of the discovery of the Mississippi Valley is a happy contribution to the Louisiana Purchase Exposition.

§The Ainu Group at the St. Louis Exposition. Open Court Publishing Co.
§§Readings from Mexican Authors. Open Court Publishing Co.
§§§The Story of Robert Cavelier. A. C. McClurg & Co.

Sufficient Unto the Day.

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

Because of a subtle sense of pain
Like a pulse-beat threaded through
The bliss of my thought, shall I dare refrain
From delight in the pure and true?

In the harvest-fields shall I cease to glean
Since the bloom of spring has fled?
Shall I veil mine eyes to the noon-day sheen,
Since the dew of the morn hath sped?

Nay, phantom ill with the warning hand,
Nay, ghosts of the weary past;
Serene as in armor of faith I stand,
Ye may not hold me fast.

Your shadows across my sun may fall,
But as bright the sun shall shine;
For I walk in a light ye cannot pall,
The light of the King divine.

And whatever He sends from day to day,
I am sure that His name is Love;
And He never will let me lose my way
To my rest in His home above.

—*Margaret E. Sangster.*

"High School Fraternities and Sororities."

From a report of the Citizens' Visiting Committee of Madison, Wisconsin, published in the forty-ninth annual report of the Madison Public Schools for the years 1903-4; pp. 76-7.

We deplore any tendency on the part of either teachers or students, whether in affairs pertaining to instruction or to the social life of the school, to imitate too extensively the ways of our higher institutions. Methods of instruction suited to the students of the university are likely to prove dangerous in the High School.

We desire to call attention again to the Greek letter secret societies, the so-called "High School fraternities and sororities," the existence of which cannot be regarded otherwise than as a serious menace to that social democracy which has always been an important factor in the American public school. These small exclusive societies with their attendant "rushing" and the various social affairs ostensibly given by them, but often arranged by members no longer pupils of the school have come to be recognized as an evil which school authorities, with the co-operation of the parents of the pupils, must take active steps to suppress. High school principals and teachers generally are opposed to the organizations, and a number of the parents whose children have joined have expressed themselves as dissatisfied with the societies and their results.

In a recent remonstrance directed to Superintendent Cooley, of the Chicago public schools, by practically all of the 350 teachers in the fifteen Chicago High Schools, they express their opinion of the effect of these societies as follows:

"We believe these organizations are undemocratic in their nature, demoralizing in their tendencies, and subversive of good citizenship; that they tend to divert their members from scholarly pursuits and to put the so-called interests of the organization above those of the school."

After a carefull investigation of the matter Superintendent Cooley made the following recommendations which were unanimously adopted:

"I recommend that principals and teachers of the High Schools be instructed to deny to any secret societies which may exist in their schools all public recognition, including the privilege of meeting in the school buildings; that such organizations be forbidden the use of the school name; that no student that is known to be a member of a fraternity or sorority or other so-called "secret" society be permitted to represent the school in any literary or athletic contest, or in any other public capacity, and that the attention of parents of the pupils be called to the fact that the Board of Education, the superintendent of schools and the teachers of the High Schools unanimously condemn all such secret societies."

We believe that similar action should be taken by the Madison school authorities to suppress these organizations, the evils of which are as manifest here as elsewhere, and that the parents of the pupils should be urged to co-operate with the school authorities in carring out this action.

THE PULPIT.

"The Secret of Jesus."

By Benjamin Fay Mills.

III.

COMMUNION WITH GOD IN MATERIAL THINGS.

The title of this chaper is Orestes Brownson's definition of property. The application of the fundamental principle to the use of wealth is that a man should be absolutely trustful and loving toward men and things and events in the acquiring and disposing of material goods. There are naturally two interesting questions in this connection. What would this mean practically and what would be the probable effects?

I. Practice. Negatively it would forbid the acquisition of wealth for personal interests.

Jesus distinctly said, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal." He also gave two illustrations of what he meant. One of these is commonly called the Parable of the Rich Fool. "And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee, and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God." Jesus was not a decider of disputes, but an enunciator of principles. The principle here exemplified he states, "Beware of covetousness!" Covetousness is the lust for things, which causes personal misery and social discord.

He also said, "And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard these things, he became exceeding sorrowful, for he was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter the kingdom of God. And they that heard it said, Then who can be saved? But he said, The things which are impossible with men are possible with God." By this last statement, he meant that by the ordinary selfish practices, no man truly lives; but that "with God," that is, living the divine life, as a giver rather than a getter, illimitable possibilities of development are open.

Jesus also taught, negatively, that a man should avoid anxiety concerning provision for material needs. He said, "Therefore, I say unto you, Be not anxious for your life, what ye shall eat, nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap, which have no store-chamber or barn and God feedeth them: Of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven, how more shall he clothe you, O ye of little faith? And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things." I shall discuss the law that governs the supply of every real need, later; but I may say, in passing, that the ordinary personal "struggle for life," which has been the human rule until now, neither provides well for man's physical wants, cultivates his tastes, develops his mind, improves his morals, nor inspires his soul. We do not know how to live, so as to add one cubit to the stature. We do not most of us know what or how or when to eat. Most Christian men are still the instigators and supporters of the shambles, feeding the body on the decaying corpses of their little brothers, whom they cruelly slaughter for this purpose, and stimulating and increasing their own fleshly lusts by the process. They eat too much and too often; living to eat, rather than eating to and drinking "for the glory of God;" that is, considering materials, times and seasons, quantity, method and manner, in the light of the ministry to the spirit and the welfare of humanity. Almost none of us can dress appropriately or becomingly, with our absurd slavery to fashion and our wicked emulation of one another. You could not stand in front of a "well-dressed" congregation and study the apparel without both amusement and disgust, in comparison with which the royal robes of the simply clad lilies suggest a spiritual grace and significance that thrall and inspire the beholder. When Solomon learns to live without self-seeking and self-consciousness, God will array him in garments as much more beautiful than the lily's clothes, as his spiritual intelligence and culture may surpass that of the grass of the field. And most of our ordinary ancient and modern architecture suggests monstrosities. The commercial spirit is the deadly enemy of beauty, and our cities, for the most part, have the appearance to an artist of material nightmares. We do not yet know how to build like the hills of God or the palaces of the clouds. It may be said of any human architect who approaches perfection that "himself from God he could not free." In order to build a terrestrial city of God, symmetrical, healthful, convenient, comfortable, beautiful and permanent, men must experience that communion with the Divine Artist, which is the privilege only of truly trustful souls.

When we turn to the positive side of Jesus' teaching concerning property, we find two great injunctions. First, "Seek first his kingdom and his righteousness, and all these things shall be added unto you." Second, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." What he means by these is the voluntary, devoted, complete, practical adoption of his great principle. The Kingdom of God is another name for the reign of love. It is the incarnate principle of universal unity, the manifestation of the harmony of the inner and the outer life, and is con-

cerned only with universal welfare. It is not meat and drink, but righteousness and joy and peace in the manifestation of the trustful and loving spirit. Our apparent wants are on the surface of our nature. The will lies deeper. Religion is that fine sense of soul that connects the individual with Universal Purpose. To "seek first the Kingdom of God" is to direct "the will on universal ends," to exert

> "The undivided will to seek the good;
> 'Tis that compels the elements and wrings
> A human music from the indifferent air."

The Kingdom of God is here, just where the opposing kingdom seems to be. It is revealed to men by their determination to seek the good of the whole at any personal sacrifice.

"No man can serve two masters: for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon." Mammon is the will to get, from personal ambition; God is the will to give. The Eternal Principle of Being is to give rather than to get. God is God because he is the Universal Giver, and a man is godlike just in proportion as he organizes his life on this principle. To perceive this is to be born from above, to see the Kingdom of God and to primarily seek it is to allow the law of love to reign lord of all our purposes and actions. The potency of a human life where the point of view has been changed, where the ancient virus of conviction that men are meant to live for their separated selves has been removed, and where there is an honest endeavor to practice the trustful life, is incalculable and unlimited.

Jesus' second positive direction was that a man should hold all that came into his hands at the disposal of others. Of course it goes without saying that an honorable man will always sacrifice profit to principle. But this teaching is inestimably more radical, and Jesus uses extreme cases to illustrate it, namely, the borrower, the thief, the contestant-at-law, and the impecunious.

Concerning the borrower, he says, "Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again." "And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing, and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and the evil." This expression, "never despairing," is variously translated, "hoping for nothing again," and "despairing of no man." It is the testimony of those who have tried to obey this precept that their "charity" immediately became rational and ordinarily directly productive of spiritual results. I know a man who has practiced it for fifteen years who says that it appears to him that the Spirit of Wisdom now sifts out for him those to whom he ought to render financial aid. He has known men to approach him, evidently for the purpose of asking assistance, whose mouths have been closed, or who changed their plea to some ordinary remark, while, on the other hand, individuals have sought him seeking material aid, to whom he has been able to give the bread of life. Mr. Richards, to whom I previously referred, says that after he adopted this principle in his African mission, "After that I lived there three years amongst these people and they rarely asked me for a thing. A missionary came up during the revival and said that he was delighted to see the people turning from dumb idols to God, and he asked how it began. I told him my experience and about my difficulty with that text, and he asked if I supposed that it really meant what it said. Then he said, 'But these people know you; you have lived here for seven years, but if you were to go to Palabala they would ask you for your house and turn you out.' I had been to Palabala and they always did beg, but my wife and I went there afterwards and remained a week and no one asked me for a single thing."

"We were asked how he would live up to this when we got back to England, as there was so much distress there. We lived there for more than a year, but found no difficulty in carrying out that text. My wife could not at first see with me in regard to this text. One day as we were coming home from a chapel in Bridgeport, we met a man when we were about half a mile from our house, who asked for some help, but I had nothing with me, but told him that if he would come back to the house, I would give him something. I gave him some money, and my wife asked him in and gave him a good meal. About three months after this we were going into the same chapel, when we met a respectably dressed man and he came over and said: "I want to thank you." I said, "Thank me for what?" and he said, "Do you not remember that I met you here when I was in great distress and despair and you helped me just in the nick of time? I have got work and am very well off, and I have just been married and I am very happy and want to thank you." My wife knew of this case and some others, and she has come to the conclusion with me that the Lord Jesus means what he says. We have found it not only possible but profitable to take the word literally. Before this I had given money and seen people walk straight into the Public House, but since, I have never seen such a thing, and I do not believe that the Lord lets the ordinary beggar ask me, but that those that do ask are really in need. We have had proofs of this. Seeing how this text turned out has greatly increased my faith."*

A lady recently asked my advice as to the practicability of applying this principle to her relationship with her grown son, who was continually requesting money from her, which he used to his own detriment. This son would work a while industriously, and then it would occur to him that his mother was rich, so he would leave his employment, tease her till she gave him money, and then spend it in riotous living. This illustrates the truth that any application of this principle is necessarily related to every other possible habit, or action, and that what is required is not the attempt to try this or that experiment, but to live the life of absolute trust and selfless love. The woman's problem touches the whole question as to the rightfulness and wisdom of holding personal property. A hypothetical illustration can never be made to "go on all fours," nor afford universal light, and it is never possible for any one to perfectly apply a principle to another's life. The consecrated soul can walk in the light of its own shining. But, remembering this, let us suppose that this mother cheerfully gave herself to a serious endeavor to act according to this principle. It is more than possible that the "care of this world and the deceitfulness of riches" are choking the divine word in her. She may not know what either she herself or her son really needs. She assumes that this money is hers, that she is meant to have it and use it as she pleases. Suppose she acts in an extreme manner in doing what Jesus said and plainly tells her son that all she has is at his disposal, and the reason for her action. Of course, if she wished to remove his temptation, she could easily dispose of her property in what would ordinarily seem a more rational manner, but we will suppose that she chooses the other course and that her son immediately demands all her property and begins to spend it wildly. Even in this improbable, but by no means impossible, case, the son would probably squander the fortune in a few weeks and then might become a permanently in-

*From "The Pentecost on the Congo," by the Rev. Henry Richards.

dustrious and useful man, who would be a comfort and help to his mother; and the mother herself might be rescued from a life of frivolous idleness to one of productive industry, that might prove her salvation from every point of view.

There is no reason to believe that this principle would not apply also to all theft. I know a lady whose watch has been twice stolen. Once she knew who took it, but she made no complaint and continued her kindly relations with the thief, and in both instances the watch was returned to her. The story of the conversion of the criminal, Jean Valjean, by the complete trust of Bishop Myriel is not merely a fancy sketch, but is a true delineation of the only way by which one man may uproot dishonesty from another's heart and plant there the principles of honor. When the thief, who had violated the bishop's sacred hospitality and scorned his humanity, was brought back by the police with the evidences of his transgression, you will recall how the bishop caused him to be released, and then, as he was departing gave him the candlesticks he had stolen, saying, "Forget not, never forget that you have promised me to use this silver to become an honest man . . . . Jean Valjean, my brother, you belong no longer to evil, but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from the spirit of perdition and I give it to God!" From that day the man of sin became a man of God.

Jesus also expressly applied his principle to just or unjust legal contests, saying that one should not only give what one claimed by such processes, but more than was claimed. Undoubtedly the appeal for justice through the decisions of a court is saner than the old appeal to the arbitrament of force in personal quarrels, but the man of God does not strive either for questionable or unquestionable rights. Nineteen-twentieths of the cases in our American Courts are contests over property, many times promoting dishonesty, engendering bad blood, sundering friends, destroying families and killing every divine sentiment in the contestants. And the only possible way of their abolition must come along the line of the exercise of the highest right, which is to surrender one's "rights." A clipping from a current periodical illustrates the power of unselfish action. It is as follows:

"A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been 'lawed over' for years. Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

"That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

"Said Hacket: 'What's your claim here, anyway, as to this fence?'

"'I insist,' replied his neighbor, 'that your fence is over on my land two feet at one end and one foot at least, at the other end.'

"'Well,' replied Hackett, 'you go ahead, just as quick as you can, and set your fence over. At the end where you say that I encroach on your land two feet, set the fence on my land four feet.'

"'But,' persisted the neighbor, 'that's twice what I claim.'

"'I don't care about that,' said Hackett, 'there's been fight enough over this land. I want you to take enough so that you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself.'

"The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"'Squire,' said he, 'that fence ain't going to be moved an inch. I don't want the land; there wasn't nothing in the fight anyway, but the principle of the thing.'"

The observance of the rule contained in Jesus' reply to the brothers who were contestants over their father's estate, "Beware of covetousness," would close nearly every court in the world.

But Jesus went even further in his suggestions concerning the disposition of property. Of course the man who lives trustfully, expecting to receive daily his daily bread, will not be troubled by any sort of material demand from others. But for those who have accumulated wealth, before adopting this principle, Jesus taught not only the rich young man, but all his disciples: "Sell that which ye have and give alms, make for yourselves purses that wax not old." We are told that this would demoralize the poor and foster pauperism. It is certain that no rich man has yet found a way to ideally bestow his millions, with every precaution, without somewhat demoralizing the recipients. His motives may be noble, but if he endows a church, he paralyzes the generosity of the attendants;—if he liberally supports one, he many times makes it impossible for any one but a sycophant to fill the pulpit. If he founds a university, the teachers are apt "to teach the world is flat or round, as the committee prefers," or lose their positions in deference to his real or assumed opinions or wishes. If he establishes free public libraries, he may be cutting the nerve of public spirit and unwittingly robbing the people of the valuable development that can come only from self-culture and providing for their own necessities, as they grow to realize them.

Our charity associations have many divine features in theory, but these are the very ones that are neglected in practice and often

> "Organized Charity, frigid and iced,
> Deals out a narrow, statistical Christ."

And sometimes it even becomes the critic and opposer of men and organizations that best exemplify the spirit and practice of Jesus.

Tolstoy says that men are willing to do almost anything for the poor except to get off their backs, and it is a fact that there is no way to ideally administer "charity" by proxy, or in any fashion that assumes the necessary economic superiority of one man over another.

On the other hand, it cannot be doubted that the universal adoption of this principle would abolish not only great personal wealth, with its dangers, but poverty itself. It is my belief that its exemplification on the part of individuals would go a long distance toward making ignoble poverty impossible. For those who today are elevating the ideals, ennobling the character and truly helping the poor, are for the most part neither the wealthy, arms-length philanthropists, nor the more carefully-calculating, charitable institutions, but rather such rare souls as we find in many of our social settlements, who, if they had money, have already given it, and who give themselves in a loving and trustful companionship which is beyond the value of silver and gold. The existence of "The House of Have and the House of Want," tenanted, the one by givers and the other by askers, is a denial of the fundamental principle of all morality. It is literally a demoralization. One reason that the poor we have always with us is because we have also the rich; in other words, because men are selfish, and degrading poverty will cease to exist to just the extent that all men become fully trustful and loving toward one another.

The question naturally arises as to how well-disposed people are to act while as yet all men are not converted to the loving life. The precepts of Jesus are precisely an answer to this question in this, as in all departments of human conduct; that the man of God must act as he ought to act if all others were perfect, even while the others are spiritually ignorant and practically selfish. The early disciples of Jesus, imbued by his spirit in their Pentecostal experience, evidently believed that this necessitated economic communism, for we are told that "all that believed were together and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need." But it appears more important that we should have individuals with the selfless spirit exemplifying their principles in the midst of a selfishly governed society, than the communism of like-minded people. To be unselfish where all were pure would be exceedingly easy, but the call to the man of God is to live unselfishly where others are acknowledgedly selfish. This man can claim the spirit and experience of the Christ.

II. Results. We come now to consider the natural results of such a life. I have already hinted at the probable effects on others, but now I mean to suggest the natural consequences to the individual himself. His influence is a part of the consequence, for this high quality of the power of helpfully affecting the conditions and minds of men is one of the greatest endowments that can come to man, and is known only by those who give themselves to be possessed by universal aims, and to fulfil them in their conduct. But beyond this, no man can live in this manner without receiving great returns from "the Father who seeth in secret."

This is true, in the first place, of the supply of material necessities. The life of selfless trust as regards material goods does not imply laziness, but the opposite; that a man shall work easily, effectively and with divine energy, for the common good. And no man acting thus, will ordinarily be permitted by nature or his fellow-men to materially suffer. The injunctions, "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you," "Be not therefore anxious for the morrow, for the morrow will be anxious for itself," are literally true. The question, "If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" can have but one answer. "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, but it tendeth only to want," and "Scanty fare for one is often royal feast for two."

The reason why we do not have to take thought for the morrow, is profound,—the morrow thinks, it "takes thought for itself." The morrow is not a detached portion of time, from some other universe of unknown laws; it is a living, thinking, acting, rewarding entity, a revelation of the God who is the same yesterday, today and forever, and it is not possible that a man who is unselfish today shall be forsaken tomorrow. "The beautiful laws are alive, they know whether a man has kept them." It is true, also, in a very natural sense that the meek "inherit the earth," and that no man hath left houses and lands for the Kingdom of God's sake, but he shall receive a hundred-fold in this present time. Suppose a man to come to a city with ten thousand dollars to build him a house. When his dwelling was completed, how many would he own? But suppose a man came to a city, without personal ambition, but with entire consecration to the service of the inhabitants, in how many houses would he be welcome? In every one where the proprietors knew of him. If Jesus should return to earth today, how many houses would put all their resources at his disposal, or Paul, or Siddartha, or Abraham Lincoln? And a truly unselfish man, in whose sincerity men really believed, would be the possessor, not of houses and lands a hundred-fold, but actually of all there were in existence, of which he could make any personal use.

But the provision for the physical needs would be as nothing in comparison to the spiritual treasures that would be open to him. The inner significance of things would be revealed to him. To a man living generously, the sun shines with a brighter and more vivifying power and the stars tell their secrets. Every bush becomes aflame with the glory of the Eternal. No animals are wild to him, but, moved by his trustful sympathy, they lay aside their ferocity, and touched by his love, they give their love to him and are themselves brought near the kingdom. Men drop their masks and in every countenance he sees the face, and in every utterance he hears the voice of his beloved. Having nothing, he shall possess all things.

But not only shall this illumination of the world about him shine into and through all his soul, but he will be able to rightly commune with God in the use of the material. Who knows just what in the way of material goods any man needs? There is only one answer,—"Your Father knoweth that ye have need of all these things," and He, that is, the Universal Intelligence, is the only one who knows just what things any man or men really need. No man can trust his lusts or appetites or selfish inclinations to tell him what he needs and the whole history of comparative human failure is the story of the unending procession of men "from a set of things they know they do not want, to another set of things they do not yet know they do not want." Things become man's enemies, and in every attempt he makes to possess them, they possess him and lead him to his own undoing. But the Universal Wisdom may be revealed to a man who wills to do the Universal will. He need make no blunders. He can trust no selfish impulse, but he may absolutely trust the response of the God in the things themselves to the Godlike Spirit in man. Tolstoy well says that the earnest, unselfish contributor to the general welfare will have every personal need supplied, and then asks, "What is needful?" He answers, "Black bread, simple raiment and shelter." Can any one doubt that these would be supplied to any energetic worker for the benefit of humanity? If then one says, "But how about our need of comforts and luxuries, and the higher wants supposedly supplied by literature and art and the culture of the schools?" I think he would say that the true Christian life would be the infallible test, and the only possible test, of what is genuine and desirable in all possessions and institutions and customs. Surely "a man's life consisteth not in the abundance of the things which he possesseth." Every sane man believes that great wealth in individual hands is desirable neither for the possessor nor the community. Luxury is not a blessing, but a curse, and, as Ruskin says, "The meanest man living could not sit at his feast unless he sat blindfold." One of the richest men who has ever lived says that he considers wealth the greatest temptation and hindrance to true living, that can be inherited by man.

Another truly says, "It is not from the sons of the millionaire or the noble that the world receives its teachers, its martyrs, its inventors, or even its men of affairs. We can scarcely read of one among the few immortals who were not born to die, or who has rendered exceptional service to our race, who had not the advantage of being cradled, nursed and reared in the stimulating school of poverty." President Garfield said that "the richest heritage a young man can be born to is poverty." I would not go so far as this, for I believe that the truest "luxury is possible for all and by the help of all," but I do believe the solution of every individual and social economic problem lies in un-

selfish living, and that the prayer, "Feed me with food convenient for me," will always be satisfactorily answered when springing from an unselfish heart.

True culture, divine art, perfect customs, strong associations, and the enduring institutions will be born only from the souls of men who seek first the Kingdom of God. The burdened millions of our rich America, where we misuse, or partially use our wealth, are hungry for "The Simple Life," a life that can be fully enjoyed only by those who discern and express this principle of principles.

Still further, there is no better gymnastic apparatus for the development of character than property, when rightly appreciated and used. Like any other gymnastis apparatus, it is dangerous and harmful when handled ignorantly or unskillfully. Moral muscle and symmetrical ethical development come always to those who do the world's work, "unattached," "renouncing the fruits of action." It is more than true that virtue is its own reward.

But, above all, the whole nature of the man becomes enlightened by this selfless conduct. Read in the sixth chapter of Matthew from the 19th verse to the end and notice that when Jesus says, "If, therefore, thine eye be single, thy whole body shall be full of light," he is talking of precisely this method of acting in relation to food and raiment that I have been emphasizing here. The evil eye is the result of setting the affections on material things and the illumination of the soul is the result of so disinterestedly acting toward the earthly treasures that the personal desire in us being withdrawn, the Universal Spirit can reveal Himself in the transformation of the material into spiritual values. I know a man who never knew such great spiritual enlightenment as when he determined to pay one who had unjustly sued him, at which time he said his whole spiritual nature seemed at once to claim the ascendancy in his experience and his ecstatic perception and joy became unspeakable.

Certainly any man who lives after this fashion would be immediately freed from the curse of anxiety. He would also be certain of the existence, the perfection and the presence of God. His "whole body would be full of light." When he had entirely withdrawn his allegiance to Mammon, or the cultivation of personal desires, and had yielded entirely to God, or the Universal Will, then indeed, as the earthly things failed, would he be received into the eternal habitations. When do the earthly things fail? Always, when sought for themselves and not merely as instruments for the production of character. When do they have voices to receive a man into eternal habitations? Always, when he makes them his friends by dealing with them selflessly and trustfully, as though "Spirit with spirit could meet." What shall the voices say to the Christlike soul? "Well done, good and faithful servant; thou hast been faithful over a few things; we will make thee ruler over many things; enter thou into the joy of thy Lord."

The Anti-Saloon League of Illinois.

We have frequently in this column had occasion to commend the Anti-saloon League movement in this country, not simply because we find ourselves ever in sympathy with the general temperance movement and a radical protest against the demoralizing saloon, nor because we believe that alcohol is a fell force in the human body and that the developed man as well as the redeemed social community will do without it; but because this League represents a most practical form of church federation; it is a congress of religion in the harness and on the road for one thing at least, and furthermore, it seeks to work reform through local unities; lastly, because its work thus far justifies large expectations. For these and other reasons we are glad to make room for the entire annual report of the Illinois superintendent. Mr. Anderson is a man who has a clear grip on his task—he is a sagacious worker. Citizens of Illinois who read UNITY ought to study this report and our readers in other states may well cast about and see what is being done in their own commonwealth. The year reported below ended April 30th but the report bears date of September 1st, 1904. Those interested will find further information on application to the central office, suite 1102 Merchants' Loan & Trust Bldg., Chicago. Send one dollar and you will receive the weekly official organ for one year, entitled "The American Issue."

Few people know the extent to which the Anti-Saloon League of Illinois has become a comprehensive, highly organized, public institution, or appreciate its rapidly growing power and influence as a recognized factor for righteousness in the politics of an increasing number of legislative districts. It begins the fall of 1904 with two well equipped offices and three additional field headquarters, ten expert men giving their entire time to the work in Illinois, and a force of five clerks in addition; and within six months will move into larger quarters in Chicago, open a third office and considerably increase the clerical force.

During its fiscal year ending April 30, 1904, the League received in cash over $17,000, a 60 per cent gain over the preceding year, which itself had more than doubled the receipts of the year before. The secret of this growth lies, first, in the drafting of a local option bill which was instantly recognized as an issue upon which all temperance forces might unite and *win;* and second, in the reorganization as a direct church federation, controlled in every respect by a Board composed of the representatives of the different denominational bodies. This was begun in November, 1900, with one worker and without revenue, and is being fully consummated in 1904.

FINANCIAL STATEMENT.

The money received during the last fiscal year was disbursed as follows:

Balance May 1, 1903		$ 14.55
Received during the year		17,190.37
		$17,204.92
Office help, etc.	$1,440.08	
Printing, etc.	1,017.90	
Postage, express, etc.	1,038.05	
American Issue (weekly paper)	1,690.07	
Rent	687.50	
Furniture and permanent equipment	401.15	
Salaries (7 men, 3 of them added after the first of the year)	6,926.35	
Traveling expenses of same	2,998.56	
Office supplies and general expenses	413.28	
Note at bank	200.00	
Interest	45.75	
Miscellaneous	3.00	$16,861.69
Balance, May 1st, 1904		$343.23

This report has been withheld until we could at the same time announce certain improvements and changes which were being made and which were prompted by recognition of the fact that the movement has grown to such proportions that the public and those who are supporting it should have every assurance that the funds are accurately accounted for and faithfully administered, and that its officers should have the protection that comes from such assurance.

IMPROVED BUSINESS SYSTEM.

All collections of every character are sent to the central office and payments are made by check from Chicago. An assistant treasurer whose entire time is given to the detail work of the treasurer, has been elected by the Board and is accountable directly to the treasurer, thus putting the raising and the disbursing of the funds into entirely separate hands. Our mail collection system has been so perfected that it is being

adopted by State Leagues all over the country. Expert counsel has been obtained on such questions as bookkeeping, vouchers, etc., and the Board has ordered that the accounts which have hitherto been examined by a committee from its own number, shall be audited in the future by a certified public accountant.

OUR WORKING FORCE.

By expert men is meant those qualified and sufficiently experienced to represent the League in public address or private conference, as well as do its detail work. Every man works throughout the week as General Superintendent, Attorney, Field Secretary or District Superintendent and then gives up every Sunday and speaks twice in the various churches as part of a great agitation and educational plan, and at the same time secures sufficient subscriptions not only to pay his salary but also to pay general expenses, such as rent, clerk hire, postage, printing and the publication of an official paper.

WHAT TO EXPECT.

At the same rate of increase the report for the year ending April 30, 1905, will show not less than $25,000 raised through regular channels, although some of the men will have worked less than a full year. This will be an encouraging increase but it is not a large or even a sufficient sum. In Ohio, where the work started and is several years older, a state with smaller area and fewer people, over $67,000 was furnished last year for the work to be accomplished. They have closed thousands of saloons by passing municipal and residence district option bills, and, in the process, regenerated the Ohio legislature, but they accomplished practically nothing until they reached the $50,000 per year basis, which, for Illinois, is less than the price of a one cent postage stamp for every man, woman and child in the state.

RESULTS.

The extent to which the work has stimulated and strengthened temperance sentiment, united the forces and encouraged temperance people is remarkable, but we will not be able to show much tangible results in the way of saloons closed until after the passage of a local option bill which will allow a direct popular vote by counties, townships, cities, villages, wards and precincts. The fact that the liquor men concede that it means to close 10,000 saloons is our justification for first centering our efforts upon that, instead of engaging in many little fights for mere temporary advantage.

NEXT LEGISLATIVE CAMPAIGN.

To meet the great expense of the campaign for the local option bill in the legislature of 1905, and do what is expected, we must have not only a large increase in the number of subscriptions of $1 to $5 and $10 and upward, but a special fund of at least $10,000 in sums of not less than $100, all of which will be available for direct, special work, without sharing the general fixed charges. We already have several subscriptions of $100 or $120, one of $300, and the first $1,000 was subscribed and paid in cash by one man. Another friend promises $1,000 to complete the fund.

With this showing we submit the case to the people of Illinois as a business proposition. Results accomplished must be in proportion to means furnished. As the Anti-Saloon League is the only agency equipped and now undertaking to do in the state at large what the Legislative Voters' League is attempting in Cook County, and by reason of being given a yearly hearing in the churches can reach the Christian voters and church constituency as no other agency can do, it is worthy of support in the interests of good government, entirely apart from any temperance consideration. WILLIAM H. ANDERSON, *Superintendent.*

Chicago, September 1, 1904.

A Chair of Ceasing From Troubles.

Prof. C. H. Hilton, the eminent fourth-dimensionalist, lately wrote to a friend: "You are the kind of man that makes one wish one had a Chair of Ceasing from Troubles of one's own. Did I ever tell you of my friend in Rhode Island avenue? He has one, a Chair of Ceasing from Troubles. In an old Spanish book of travels he read of an island where there grew a tree, sitting under the shadow of which all care and trouble departed from the hearts of the islanders. So, in a time of great bereavement and trial, he set out for the Southern seas and came to the island. And the islanders told him there had been such a tree once, but that some traders had come and cut it down for lumber, for it was a tall, straight and magnificent tree. So he found the name of the ship and traced where she delivered her lumber. He found a great lot of it had been sold to a chair manufacturer in the Houton road, Camberwell, London. They made Windsor chairs. He went round to the purchasers and found traces again and again of families where contentment and happiness had reigned. But the chairs were all broken up or sold. Finally, in Poland street, he found, after many months' search, a chair of these makers, and the back of it was of some dark, fine-grained foreign wood. When he sat in it peace and rest from troubling came on him, and he bought it, not telling its inestimable worth, though the dealer said it was his favorite chair for sitting in evenings. And now in a place of honor in his sumptuously furnished room he has this plain old Windsor chair with a piece of the back of a rare, dark-grained wood. And there he sits most of the day, for he is old now, but so happy and peaceful—and in it he would let those sit, did he know them, I am sure, who have Alden for a friend—at least he let me sit there the greater part of an evening." As we remarked the other day, Prof. Hinton is a poet. But we wonder if a piece of that rare, dark-grained wood is not to be found in the bedstead where Senator Hoar now lies.—*From the Boston Herald.*

Styles for Fall and Winter.

Time for change in styles is here.
Read the order without fear.

Brown prevailing, dashed with red,
Will be seen till leaves are dead.

Yellow by the field and sod,
Interlaced with golden-rod.

Later on the trees may wear
All their limbs well stripped and bare.

Mountain tops, both day and night,
Should be dressed in snowy white.

In the valleys 'mongst the sage,
Gray in weeds will be the rage.

In midwinter skates are nice
Only when you're cutting ice.

Old gold will be used by all
Who can get it in the fall.

Winter, spring and summer, too,
This, when mixed with "green," will do.

—*Frank H. Brooks, in Judge.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Lost Baby Carriage.

It wheeled itself along the street
  Where all was rich and swell,
But not a friend was there to meet
  And greet and wish it well.
With haughty looks the ladies passed,
  None spoke nor even smiled,
Their skirts were always gathered fast
  Lest they might be defiled.

The marble steps were clean and cold
  And all was silent there;
The worship and the might of gold
  Were patent everywhere.
The well-groomed men in passing frowned
  As if the carriage might
Have desecrated sacred ground
  Or marred some solemn rite.

No childish shouts were heard, no toys
  Were strewn about the place,
No laughing girls nor eager boys
  Were there to romp and race.
How bare the windows seemed to be!
  Not one flat little nose
Against a pane was there to see,
  In all those stately rows.

At last the carriage chanced to pick
  Its way across the town
To where the cottages were thick
  And soot was blowing down.
"Hurrah!" with tears of joy it cried;
  "I'm home again! I've seen
A place where love is not, where pride
  Makes all things cold and mean." —*S. E. Kiser.*

MINNESOTA UNITARIAN CONFERENCE.—The eighteenth annual meeting of the Minnesota Unitarian Conference will be held with the First Unitarian Church, Duluth, on Thursday and Friday, October 20 and 21. Preliminary to the Conference proper, there will be a ministers' meeting Thursday afternoon, with an essay, "Unitarianism as a Philosophy of Religion," by Rev. Harry White, and a review of Professor Caird's "The Evolution of Theology in the Greek Philosophers," by Rev. Richard W. Boynton. The program of the Conference follows: Thursday evening, service of worship, with address of welcome by Mr. A. L. Agatin, President Board of Trustees, First Unitarian Church, Duluth; response by Prof. A. W. Rankin, President of the Conference, Minneapolis; conference sermon by Rev. S. A. Eliot, D.D., Boston, followed by a reception of new members into the church, presentation address by Rev. Harry White, and right hand of fellowship by Rev. R. W. Boynton and Rev. S. A. Eliot. Friday morning, business session, with reports from officers of the Conference, and from churches, Sunday-schools and woman's societies; address, "Our Denominational Needs," Rev. W. M. Backus, Chicago, and devotional service, conducted by Rev. C. F. Niles, Menomonie, Wis. Afternoon, a "Conference on Practical Methods," with brief addresses; "The New Movement in Religious Education," Mr. Charles Alden Smith, principal Duluth Central High School, "What shall we do for the Young People?" Rev. C. F. Niles, "The Work of the Women's Alliance," speaker to be announced, "How can we reach our Foreign Born Population?" Rev. A. E. Norman; "The Church as a Moral Force in the Community," Rev. J. H. Jones. "How can we become more effective bearers of our Message?" Rev. Samuel A. Eliot. Friday evening, closing session, platform meeting, "Some Aspects of Liberal Religion." Addresses on "The Simplicity of a Rational Faith," by Rev. H. F. M. Ross, Winnipeg; "The Place and Authority of the Bible Today," Rev. E. A. Cantrell, Luverne; "Herbert Spencer's Contribution to Religious Thought," Mr. L. J. Hopkins, Duluth, and "The Unique Value of Unitarianism," Rev. W. M. Backus.

Foreign Notes.

THE FREE THINKERS' CONGRESS IN ROME.—Since my notes of last week an interesting account of the opening of the Free Thinkers' Congress has come to hand. It is by a correspondent of the *Münchener Neueste Nachrichten*, and any one who has been in Rome can readily imagine the scenes and their setting with the aid of this graphic description.

This congress owed its inception to a resolution of the International Federation of Free Thinkers (*Internationaler Freidenkerbund*), which has its headquarters in Brussels and was founded by Spencer, Moleschott, Charles Renouvier Giovanni Borio, and others. Invitations to the congress were sent to all European associations of free thinkers, to the lodges of Freemasons, professors in universities and other educational institutions, to free religious societies, societies for ethical culture, to liberal committees of every political shade, in a word to all organizations that maintain the principle of liberty of conscience, oppose the usurpations of the church in the secular domain, and confront with freedom of thought, and of scientific investigation and criticism, any pretended invincible dogma superior to reason. But certain local political party groups, like the Republicans and Socialists, seem to claim these principles as their exclusive possession and tried from the beginning to give the congress a political coloring to suit their purposes. Thus the Roman free thinkers' union intended to exclude the monarchists altogether from this congress, while a similar organization in Milan passed a resolution to the effect that the people can be freed from the servitude to dogma only by an economic uplift and that the existing political institutions of Italy are not adapted to the attainment of free thinker aims. In other words only free thinkers and socialists are really free thinkers; all the others are obscurantists who deserve to be burned at the first stake by the republican and socialist inquisition. Yet only a few months ago the general secretary of the Italian federation of free thinkers, Professor Ghioleri, himself a socialist, said in an address: "The free thinkers' federation stands open to all views and convictions, to belief as well as unbelief!" And again: "In the field of religion, philosophy and science the free thinkers' federation opposes but one thing with all its energy: it will not have man renounce his freedom and his reason. It opposes, therefore, every one who attempts to put upon himself or others fetters, limitations, dogmas of any authority whatsoever claiming to be infallible!"

These utterances do not harmonize well with the resolution of the Milan organization. But while too great importance need not be given to that resolution and similar utterances, there is no doubt that they alienated from the congress a large circle of those who were inclined to be interested. The government, which was to have been represented at the opening session in the person of Minister of Education Orlando, abandoned its intention on account of the anti-constitutional coloring which the republicans and socialists were trying to give to the gathering.

The number of participants arriving from all countries was so much larger than was anticipated that the opening session could not take place, as intended, in the great hall of the Collegio Romano, but in all haste the great pillared court was fitted up for the occasion. The surrounding cloisters and galleries were adorned with Italian flags and a platform for the speakers and organizers of the congress was erected at one side.

The opening session began about 9 o'clock in presence of several thousand participants, among whom the fair sex was largely represented. The platform was occupied by the president of the committee of organization, Professor Sergi, the representative of the Roman municipality Vanui; Professor Haeckel, Professor Ardigo, the general secretary of the free thinkers' federation; the Belgian socialist Furnemont, former director of French education; M. Buisson, and others. Grouped around were the representatives of several Italian lodges of Freemasons and political clubs with their banners, while overhead the sun and the blue Roman sky, as only roof, did their best to heighten the external brilliancy of the proceedings. "External," I say intentionally, for the different addresses given by Messrs. Sergi, Furnemont and Buisson (the latter taking the place of the absent Berthelot) dealt in such common places, such threadbare phrases about the "necessity for the emancipation of the human mind," "combatting obscurantism" and the "promoting of human brotherhood," that one could but ask if it were really worth while to collect thousands of men from all countries to set before them such meager fare as that. Häckel, too (who undoubtedly had expected to find himself in quite a different environment, and could not have felt comfortable where he was), delivered a very brief address. It

was followed by an ovation on the part of his audience, which was doubtless intended not so much for the orator as the great investigator. Between the addresses a band played alternately the Italian national hymn and the Marseillaise. The latter was taken up with great enthusiasm by the French and Italian congressists, and others sang with them. Cries of "Long live the republic!" "Long live the Socialist Republic!" were heard, and made it quite plain that this was not a philosophical but a political congress.

At the close of this session the members of the congress, accompanied by many societies with their bands and their banners and escorted by several divisions of carabiniers, betook themselves to the Porta Pia for a great observance of the 20th of September. This, it will be remembered, was the date, and the Porta Pia was the gate by which the troops of Victor Emmanuel entered Rome in 1870.

A new proof of the determination to turn the congress from its true purpose and exploit it for republican and socialistic ends was seen in the numerous representatives of republican, socialist, and even anarchist organizations that joined the procession of the congressists, and all the way attempted to make propaganda for their cause by songs and cries. In the Piaza Venezia, opposite the Austrian embassy to the Vatican, these groups shouted "Down with Austria!" "Down with the Vatican!" while along the Via Nazionale, the International and the "Workman's Marsellaise" were sung amid the waving of banners and applause of those who followed them. A local liberal sheet said in respect to the congress: "The desire is to replace philosophy with politics and to make of the national and foreign free thinkers so many propagandists of the republican idea."

Later reports show that the same confusion, lack of organization and general miscarriage of the original purposes of the congress, continued to its close. This suggests very forcibly what ceaseless tact and watchfulness must be necessary on the part of officers and organizers of the International Council of Liberal Religious Thinkers and Workers, in which we are so much interested, to guard against its capture by any such one-sided faction or interests. M. E. H.

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